THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

The Daily Labor Standard of Paterson, N. J., will appear about the 25th inst.

Labor Strikes are reported in Barnsley and Birmingham (England), Dalkeith and Glasgow (Scotland), Mons (Belgium), Toronto (Canada), Paterson, Baltimore, Philadelphia, Zanesville, Chicago (United States.)

The coöperative associations of Germany have made steady progress during the past year, notwithstanding the general stagnation in business. Their number has reached 3,300, with more than a million members, and the business transacted exceeds $600,000,000. Their capital in stock, buildings and other property and in cash resources is estimated to be in the neighborhood of $40,000,000.

Colonel Ingersoll says: "I sympathize with every honest effort made by the children of labor to improve their condition. That is a poorly-governed country in which those who do the most have the least. *There is something wrong when men are obliged to beg for leave to toil.* We are not yet a civilized people. When we are, pauperism and crime will vanish from our land.....There should be labor and food for all. We invent. We take advantage of the forces of nature. We enslave the winds and waves. We put shackles upon the unseen powers. These slaves should release from bondage all children of men."

We commend the following paragraph to the attention of those who worship Adam Smith and think the laborer gets his full share of the products of his toil:

"The produce of labor constitutes the natural recompense of wages and labor. In that original state of things which precedes both the appropriation of land and the accumulation of stock, the whole produce of labor belongs to the laborer. He has neither landlord nor master to share with him. Had this state continued, the wages of labor would have augmented with all those improvements in its productive powers to which the division of labor gives occasion. All things would gradually have become cheaper. They would have been produced by a smaller quantity of labor; and as the commodities produced by equal quantities of labor would naturally in this state of things be exchanged for one another, they would have been purchased likewise with the produce of a smaller quantity."—*Adam Smith, in the "Wealth of Nations," book first, chapter eight.*

The President of the Iron Molders' Union of North America says in his Biennial Report: "The last two years have been, so far as trade is concerned, the gloomiest ever known to our organization; business has been depressed, and our employers, feeling that the time had come for which they had so long looked, sought, by all the means in their power, whether honorable or dishonorable, to destroy the Iron Molders' Union of North America. We have passed through the severest struggle ever known to trade organizations, and while we have lost much, we have the proud satisfaction of knowing that our Union still lives, a monument of what true and united action can do. While our members have suffered every privation in order to preserve their only protection, the Union, it must be a source of gratification to know that we are in as good, if not better, condition than any National or International Union in the land."

THE IMPROVEMENT OF HOMES.

The improvement of homes, to say nothing of their enlargement, is worthy of one's best endeavors, be his position in society what it may. And no greater blessing could a public journal, like the AMERICAN SOCIALIST, seek to invoke upon its patrons than a healthy enthusiasm for improving and beautifying homes, particularly in a social and moral point of view.

The ways and means by which this beneficent work may be carried on are within the reach of every one, as we shall attempt to show. The cost of doing the most good is found to be in the sacrifice of that only which it is misery to retain. "He that would save his life shall lose it." That there are comparatively happy homes, scattered over this progressive world of ours, we entertain not the slightest doubt; and no more do we doubt that those same homes can be made still more worthy of a name so endearing to all.

Homes into which the olive-branch of peace has been carried by some unseen messenger of love, and where the home-feeling predominates over all other, are schools as well as homes. For happiness is not born of indolence; and happy homes are fruits of victories over the deadliest of all human foes—selfishness.

The home feeling, as it is familiarly called, may be very difficult of analytical inspection; yet its presence is recognized as readily as one detects the difference between fresh and vitiated air in a room. One invites; the other repels. To secure good ventilation in a dwelling is to have a free circulation of fresh air. So to secure the home-feeling in any household, it is no less essential that there should be a free circulation of the spirit of charity, that will induce each to seek the good of all. Such an element refreshes, purifies and strengthens the social and moral natures of all who come in contact with it.

The following bit of family history well illustrates the power there is in the spirit that seeks to make a happy home. In the town of D—— lived a family which was well enough off so far as material wealth was concerned, but wretchedly poor in those positive and negative graces so neccessary in the make-up of an attractive home. The parents were not blessed with so large a retinue of sons and daughters as the patriarch Job, but had a goodly number, who regarded themselves, individually, as quite too many, if personal happiness was of any account. And so these sons and daughters, little and big, not under the happy influences of the home spirit, availed themselves of every opportunity of seeking it elsewhere. Finally, the eldest son's visits to a neighboring family became more and more frequent until suspected of matrimonial intentions, when, in truth, he was only drawn there at first by the happy home-feeling his nature craved and found in a family that had had for many a year a hand to hand fight with that most dreaded of all New England's foes—poverty. Although poor in this world's goods, this little, heroic, communistic family were rich in the love of harmony and good will to all. But to cut our story short, the aforesaid son married one of the daughters of his poorer neighbor, and when the young bride was brought to the parental home of her husband the neighbors predicted greater discords than ever, and looked for an unusual feast of scandal that would soon be spread for them. But they looked in vain. A gradual change for the better was acknowledged on all sides. The young wife proved an apple-of-concord instead of discord—a reconciler—a peace-maker among the brothers and sisters—a lover of hospitality, and, in a word, a medium of the happy home-spirit to a family that had been strangers to it all their lives. And with this new medium came also the spirit of improvement in all directions. It was marvelous to see the transformations that were quietly going on in the characters of brothers and sisters. The young folks no longer wandered off in search of the home-feeling and its correlative, happiness. It had come to them through the agency of a very plain, modest young woman. But her plainess soon disappeared, for loveliness of spirit and gentleness in manners convert ordinary features into imperishable sweetness and irresistible attractiveness. The schooling the young wife had had in her father's family was one of adversity to the outer man, but of enduring prosperity to the inner. Their trials had been sufficent at least to suggest to them that their happiness in each other, and the power of conferring it upon others, were gifts bestowed upon them through obediance to, and dependence upon, that higher power of heart-love that flows most freely where self is most sacrificed and ignored. It was in such a school that the young wife learned the secret of being happy and of making others happy.

We have said that the "ways and means" of making happy homes are within the reach of every one. The case cited, where an obscure person was the humble instrument of leading, by example, an entire family, from under a bad control to a good one, only shows that the power required in producing great moral, social and spiritual changes in character is available to every one who can become docile and child-like enough to receive the gift of a good spirit.

The two families already introduced we will call A

and B. A had devoted all its energies to the accumulation of material wealth, while B, with equal zeal, had striven to accumulate other treasure. Plenty of bread had the A's, but *love* was needed, as well as bread. While their animal wants were well supplied their souls were famishing. Through that mysterious unseen, but not unfelt, entity we call love, the two families discovered that they were made to help each other. The A family became happy, and the B family thrice happy. G. C.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXII.

CAN LABOR BE MADE ATTRACTIVE?

Why is Industry now *un*-attractive? What bad conditions cause labor to seem repulsive? Can these be modified or removed? Does Association tend to alleviate any or all of such evil influences?

Labor is now repulsive, in the first place, because it is so prolonged, severe and exhausting. By increasing the number of workmen the toils of those engaged in production would be proportionately diminished. Association proposes that *all* shall labor; and thus diminishes the pressure of present drudgery by converting taskmasters into operatives and prodigals into producers.

Again, Labor is now irksome from its monotony, mechanical repetition, everlasting sameness. Association provides for variety of occupation, gives weary muscles rest, while it rouses those before unused to action, and thus perpetually renews the exhilaration of conscious energy.

Labor is now disagreeable, from the foul airs, dirt, squalor, noise, close confinement amidst which it is performed, and by which health is exhausted and every sense pained. Association shows that it is practicable to arrange all branches of industry in such a manner as at least will greatly relieve, and in many cases wholly put away, existing discomforts.

Labor is now degrading from its accompanying servitude, the laborer being compelled by necessity to give himself up, body and soul, as a tool to the master who employs him. In Association, labor will be of equals among equals, freely exercising judgment and conscience.

As affairs are now managed, also, labor is unattractive, because chance more than taste or natural qualification determines men's pursuits, making life, to a vast majority, a true hell of tantalizing situations. But Association shows it to be for the universal good that each workman should devote himself to the pursuit for which he has most aptitude and fondness.

Labor is painful now from its loneliness, silence, want of social excitement. Association substitutes for spiritless isolation the stimulus of companionship.

Again, the consciousness of all-surrounding strife, of jealous competition, of the enmity of fellow-workmen, and the dishonesty of dealers; the cheating and falsehood through which one must work his way by force or cunning, make labor loathsome now. Association substitutes for those debasing influences honor, truthfulness, mutual aid, generosity.

The smallness and uncertainty of remuneration, and the capriciousness, partiality, and grudging unkindness with which justly earned wages are paid, make labor now a source of perpetual anxiety, irritation, embarrassment, mortification. Association, by its method of dividing profits, exalts the self-respect and gratifies the feeling of each laborer; and quickens justice by making the emolument the measure of real service.

Lastly, labor is now odious, because it still bears the brand and stigma of disgrace affixed to it under the systems of slavery and serfdom. But Association takes off the galling yoke, and puts on instead the crown of honor, by showing that dignity is proportioned to usefulness, and that the only shameful state for a human being so richly endowed with varied faculties is sloth.

Now we confidently demand of our objector, whether in the suggestions thus far offered he can find anything visionary, chimerical, impracticable? Would not the changes in the conditions of labor which we have described, diminish its *un*-attractiveness? Does not Association seem admirably adapted to insure these changes? Can any man of common sense doubt of the propriety of rendering labor less repulsive? Can any man of common enterprise admit that we have reached the limit of improvement in the conditions of labor? Is it easy or possible to conceive of a point beyond which no further elevating influences can be introduced among the circumstances which now degrade labor?

We shall assume then, that Association is fully justified in attempting to make industry as it exists in actual society less unattractive;—and that it is wise in the modes it proposes for effecting this much needed reform.—*W. H. Channing.*

"THE NEW RUSSIAN COMMUNITY" OF CEDAR VALE, KANSAS.

EDITORS AMERICAN SOCIALIST:—So far as we know, there has appeared in your columns nothing in regard to the birth, life and death of the above Community. We do not claim to be competent for the task we have undertaken, that of placing on record a history of this effort at Communism; for we were but lookers on, and never could delve into the life of the Community very deeply. What we write must be taken as *intended* to be the truth in regard to it. We believe they were what are usually termed Nihilists; at least we were impressed with the idea that they had faith that if all laws were annulled matters and things in general would immediately assume a *natural* relation to each other, and order would come where most persons would expect disorder. They numbered about twenty-two, five or six being children, and one of the adults being a single woman, and another the divorced wife of one of the men who had his second wife at that time. In England, where their leader, as we would call him, had obtained a medical education, they received a letter of introduction to an Englishman, long resident in America, who was a devout believer in Communism as the true method of harmonizing capital and labor. This gentleman afterward acted as their American agent in selecting a location for them and doing much of the business attendant on the starting of the enterprise. His idea was that "the soil is the real foundation of a state," and so far as we could ever learn, no intention was held of engaging in aught else but agriculture, save the carrying on of a blacksmith-shop, and possibly that was only for their own use.

We do dot know that they ever adopted a name, or became incorporated, and we designate them as at the head of this article because it was the name by which they were designated when their arrival was noticed in the *Progressive Communist*, a monthly paper published at that time by the Progressive Community, near Cedar Vale ("Cedar Vale Commune," of Nordhoff's "Communistic Societies of the U. S.") The farm, which was purchased in the fall of 1875 in the name of the leader, was about a mile from Cedar Vale, Chautauqua Co., Kansas, of considerably over one hundred acres, most of it being choice bottom land.

There was not a man among them who understood the details of farming, save their American agent, and he could not be with them always. There was no order, no system in their work. They were opposed to "rules," and thus it was no particular person's duty to bring in the cows toward evening, and sometimes several parties unknown to each other would start after them; and when "brought up" it was the special duty of no one to milk them.

After a while they saw that this part of farm-life would *not* "fall into order," and so some one person was designated as the one who should perform this duty. Thus they were learning by experience, that very hard master; but that they made any more "iron rules" during the next year we could never learn. They had a fine farm-outfit of wagons, horses, cows, oxen, etc. They were kind and generous neighbors, never showing any disposition to live by the sweat of other persons' brows; but with all their good intentions they did not seem to be remarkable for the amount of sweat they produced on their own. They had a great disdain for everything that seemed like ornamentation in dress, and desired to live like peasants, were decidedly Benthamic, though they were evidently from the higher walks of Russian society. In near twelve months' time they had been able to sell but little, and with all their simplicity of life had purchased much; and it is with Communities as it is with individuals and nations, when they purchase more than they sell they must come to the end of their string; "it is only a matter of time." The smith-shop was never put in operation, and the garden produced a fine crop of weeds, and general disorder prevailed. It was in the summer of '76 that the gentleman who had been instrumental in locating them proposed that they accept some American members, and named a couple who had withdrawn from another Community; but while they had no objections to these people as persons, they did object to *any* Americans coming among them. These persons were known as reformers, hygienists, spiritualists, etc., though practical workers; but our Russian friends did not want any *foolish* people to come among them, even though they might simply form an American group on the same domain. After this evident fear of becoming Americanized the gentleman who had voluntarily aided them so much in their incipient stage lost all interest in them.

In the fall of '76 quite an event took place, and this brings on the stage a new actor, of whom I must speak somewhat at length. Some years ago there came from Russia a gentleman who had been in Government employment as a civil engineer in the military service. He visited the Oneida Community, but could not affiliate with them on account of their religion. He went west, and was engaged in an effort at Communism in Missouri that at one time was quite promising. This effort failed, and he, a materialist, with a hygienic physician, who was a spiritualist, went farther west, into what was then quite a new country and founded the Progressive Community, near Cedar Vale, Kansas. After a few years and some $2,200 spent in that endeavor he separated from the "Progressive Community," giving them the improved part of the domain that had been purchased and created in a great measure by his means, and with his wife and three other Russians from the "P. C." he started the Investigating Community with very little means and on totally unimproved lands. This soon proved a failure.

In the fall of '76 this American-Russian went to reside somewhat temporarily with the "New Russian Community," and had much influence in brightening the life there. Soon daily business meetings were held, and the meeting by vote decided what should be done and who should do it. From that time forward there were two parties, the "systemites," who proposed that business should be done in business style, and those who still held to their old idea of the "natural" order that affairs would assume when "let alone." These latter gradually dropped away one by one, and after awhile the Community disbanded. J. H. FOSTER.

INTERNATIONAL CHARACTER OF LABOR.

[From the Labor News. By G. Phillips Bevan, F. G. S.]

The latter half of the 19th century will be remarkable in the future for the gigantic strides which have taken place in the various systems that constitute what we call society; and of all these changes none are more striking or more important than those in our industrial system. The very heading of this article in an industrial publication intended to be read by the British workingman is suggestive as to these changes, for it shows that the knowledge of industrial conditions, and the necessity for that knowledge, have grown together at a pace that would have considerably astonished a generation or two back. We have begun to recognize the fact that labor is international in its character just as are British trade and commerce; and we are beginning to recognize also, though more slowly, the value of acquainting ourselves with what the world outside is doing in labor matters. It is not many years ago that even experts and those engaged in industrio-political questions, scarcely cared to know what was going on abroad, while workingmen had come to the end of their tether when they had acquainted themselves with the state of the labor market in the next county. But all this is being rapidly altered. Cheap and expeditious traveling, the spread of the telegraphic system, the institution of universal exhibitions (for they are established facts now-a-days), and more particularly, the spread of education in industrial and technical subjects, are the chief causes at work in producing this different state of things.

We have seen within the last twelve months the extraordinary depression which British trade has undergone, a depression which as yet shows little or no signs of passing away. Amidst the numerous explanations and discussions on this, one fact has been made pretty clear, viz., that England is not alone in this commercial trouble, but that all countries of whatever size and manufacturing rank are suffering alike, though some more acutely than others. It shows us that trade and commerce in these days are bound together throughout the whole world with such close and delicate sympathy, that a disturbance in any one part of the globe is sure to be echoed sooner or later in the other parts. To a very great extent, too, we find the labor interest similarly linked together throughout the world; and, naturally too, because labor and capital are indissoluble, and whatever vexes the one soon troubles the other. As, therefore, we are obliged in self-interest and self-defense to watch the market and manufacturing proceedings of continental nations all over the world, it is becoming a matter of advantage to both employers and employed equally to watch the labor market and the various and varying conditions under which the artisan and the laborer in every part of the globe are

working. The study of this subject is one of exceeding interest in many ways; and, if carried on in a fair and dispassionate spirit, should be of great service to the English workingman, by enabling him to compare not only the rates of wages in different countries, but the mode of life, the habits, and the moral and social qualities of his fellow-workers abroad. Wages are naturally the first and chief subjects of interest, but they are not the only ones; and perhaps our operatives would find many useful lessons which they might apply with advantage. Broadly speaking, they would learn that there is no country in the world where wages are so uniformly good as in England. It is true that there are countries where they are higher, but it does not follow on that account that the workman is better off, for he has to take also into consideration the increased cost of living, the smaller purchasing power of his money, the hours of labor, the regularity of employment, and the nature of the climate.

In England the average wages of a mason are 8d. to 9d. per hour, or on a day of eight hours, about 6s. True, the wages in Australia are nearly double that, and so is the cost of living; but if we look near home, even in France, we find the mason's wages for the same length of labor are only 4s. per day; while in Italy they stand at the comparatively small sum of 1s. 6d. There is the same variation in a carpenter's wages, which are from 9s. to 11s. in Australia; from 5s. to 8s. in America; 2s. in Manilla, and 25s. in the Transvaal. Except for the climate, which is magnificent, it is a great doubt whether the carpenter in the Transvaal is better off than in England. Wages are certainly infinitely higher there, but that is because the country is unsettled, and skilled labor is scarce, while in addition everything requisite for living is at famine price. In comparing the situation of things in England with English colonies, or an Anglo-Saxon country like America, we have to deal of course with the same element of constitution, stamina, pluck, mode of feeding, and so on; but when we compare it with foreign countries like France, Italy, or Manilla,, we have then another element to deal with in the shape of native labor, physique, and style of living, with, what is of more importance perhaps, the moral qualities of the workers. All observers seem to agree, that when physical force is in question the Englishman has the best of it, pretty well over the world; but we must not forget also that machinery has become universal in almost every continental country, and particularly in certain trades, like textiles. When this is the case, the machinery, which never tires, equalizes the superior qualities of physique, so that the results depend more on the moral qualities of perseverance, thought, economy, etc. Now, in France, though as a rule so much specified work is not turned out by a single workman as there is in England, the results show a balance in favor of the French workman; because, while he may not be quite so physically capable, he has the characteristics of his nation in the shape of good hard sticking to his work, an intense desire to save, a just love of sobriety and contentment, with moderate living and rational amusement. He works much harder than his English brother, and for less wages; and yet, with all, he invariably contrives to save; and though he is fond of his holidays, he does not spend them in the wineshop to anything like the same extent that our workingmen do in the public-house. In Italy, where there is a rather lower grade of working power, we have the same elements of very cheap living, sobriety, and frugality; the Italian artisan, as a rule, being satisfied with a repast of bread, fruit, macaroni, vegetables and fish, with a glass or two of the country wine.

Mr. Moody is opposed to church fairs. At Baltimore he said a few days ago: "And there are your grab-bags—your grab-bags! I tell you there is too much of this. Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helping along their vanity. I tell you it grieves the spirit, it offends God. They've got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God I would rather preach in any barn, or the most miserable hovel on earth, than within the walls of a church paid for in such a way. What is the use of going to a gambling den when you can have a game of grab with a lady for a partner?" Of church choirs which are not composed of Christians he disapproves in the same emphatic way: "I tell you it's about time you stopped hiring ungodly men and ungodly women to sing in your church choirs, just because they happen to have good voices. You smile. I tell you it's no smiling matter. You ought to blush with shame; that's what you ought to do. And there is such a thing as having an organist who gets drunk, and who can't play but he must go back every now and then and take a drink to refresh him."

A SPEECH IN THE REICHSTAG.

[From the New York Graphic.]

In the Reichstag, during the discussion upon the Anti-Socialist bill, M. Jean Dolfus, the representative from Mulhouse, in Alsace, made a speech which, coming as it did from a member representing the territory recently annexed by conquest, must have produced considerable effect. M. Dolfus is a strong advocate for the amelioration of the conditions of labor, and presided at several sessions of the Peace Congress which met in Paris during the Exposition of this year. He said: "The best way of combating Socialism is to ameliorate the moral and material conditions of the population. It must be said, that in this respect all that should be done is not done. We should not neglect anything which could benefit the position of the unfortunate; of those who rightfully complain of their lot. Let us improve their condition, and they will be much less inclined to preach false doctrines.

"In support of this assertion, I will tell you what we have done in Alsace, and particularly in Mulhouse, for the well-being of the working-class. It is in consequence of our institutions that, although the working population is very large in Alsace, Socialism has never been able to gain a foothold there. We have tried, in the first place, to make the workers in factories proprietors. It is now twenty-five years since we organized a society for the construction of houses. Each house is surrounded by a small garden and is sold at the cost of building, payable in fifteen yearly installments. The average price for these houses is 2,800 marks. We have already built 930 of them, and only ten remain unsold. Nearly 1,000 families of workers have become proprietors. The terms of payment make the purchase very easy; the yearly sum required is very little more than the rent would be of a similar house, and the workmen have no trouble in saving this sum.

"The workman who owns his house no longer frequents the drinking-shop; he does all he can to pay for his house and remains with his family in a healthy and pleasant abode. Already the amount paid by the workmen reaches nearly 3,000,000 francs. This important sum could not have been put to a better use. Elsewhere, in Upper Alsace, similar labor cities have been built. Besides this, in Mulhouse, several bath and wash houses have been erected, supplied with hot water by steam. The prices have been made very low and the population use them continually. There is, also, at Mulhouse, a house in which workmen, on the road, without means, are lodged and fed gratuitously for a certain time, and information given them where to seek for work. This establishment has already accommodated 90,000 persons, the majority of whom were workmen. A large number of manufacturers of Mulhouse have made an agreement to pay the board of their sick workmen, and for those who are unmarried have provided a large and fine asylum. This association has already paid more than 1,200,000 francs for board. Elsewhere in Alsace retreats have been built for the aged hands of the factories. I do not say anything of the orphan houses, because they exist everywhere. At Mulhouse there are also societies for giving an industrial education to poor children.

"In the factories there are a great many women engaged. Formerly they came back to work within a few days after their confinement, and the mortality of the children was very great. To remedy this evil a society of manufacturers to-day pays women the full amount of their wages for six weeks after confinement, on condition that they shall stay at home and take care of their children. In this association an average of 300 children a year are born. Their mortality was before 38 per cent., it is now only 25 per cent. This association gives, consequently, life to 40 children a year.

"A trial has also been made to induce the workmen who are married to insure their lives; the manufacturers paying a portion of the premium. As yet this measure has not become general; but we hope that before long it will be made so. At Mulhouse we have a large Casino for the workmen, so that they may be able to pass their leisure hours agreeably. This Casino has a reading-room and a considerable library; lectures, concerts, etc., are given there. One of our citizens has given to this establishment of public utility 100,000 francs. We have also a society whose object is to discover new measures for preventing accidents from machinery, which has already reached considerable success.

"I have no intention to detain you with a complete list of our institutions. I shall distribute to my colleagues extracts from a report published by the Industrial Society of Mulhouse, which is the center of all our institutions of public utility. This report gives a complete account of all the institutions created in Alsace for the amelioration of the condition of the working-classes. To disseminate these institutions appears to me to be very important. In my opinion it would be the best way to solve, principally, the social question, and bring about satisfactory relations among the different classes of the population. If you would reduce your military appropriations, which from year to year increase in size and press crushingly upon the country, this reduction would give you means, in cash, for the creation of a great number of institutions calculated to augment the peoples' well being."

HABITS OF LITERARY MEN.

The article in the last number of the SOCIALIST on "The Hygienic Habits of Literary Men," based on information contained in Dr. Holbrook's new work on "Hygiene of the Brain," concerned men who are now living or only recently deceased. The following article, written by Dr. R. Skelton Mackenzie, sketches the habits of men who in the past were distinguished for literary talent:

"Sir Walter Scott used to get up at six in winter and five in summer, light his own fire, shave, wash, dress, and then sit down to his desk and have three hours' steady writing, rarely having occasion to make corrections or cancel a page of manuscript. He would think over what he had to write, during the last ten minutes before he left his bed, let it 'simmer' in his mind, he said, while he was shaving, and by the time he had the pen in his hand knew pretty well *how* to carry out his purpose on paper, whatever the subject. About nine o'clock he would take breakfast, after which in Edinburgh he would proceed to the Law Court in which he was Clerk of Session, and there, sitting at a desk under the judges, with an official black gown thrown over his shoulders, but not covering his lofty head with a powdered peruke, common to advocates in Scotland, would sit through the trial of various civil suits, from one to four hours, sometimes reading, but oftener writing, with great rapidity. On these occasions he frequently answered a great number of letters; or, if the printer's devil dogged at his heels, would write a chapter of one of the Waverly Novels. In the country, where he always resided during the summer and autumn, a fine day would often tempt him out of doors, though he usually returned to his writing-room after breakfast and worked until noon. After that he would scarcely write even a letter. Visitors at Abbotsford, who did not know that he was an 'early bird' at his writing desk, often went away with the impression that a man so idle as (to them) he appeared to be could not be the author of the Waverly Novels. Scott was a hearty eater, liked a tankard of porter at luncheon, a glass of wine at dinner, and a small tumbler of whiskey toddy after supper, before he retired for the night, which was usually between ten and eleven.

"Southey was far more temperate, rarely taking more than a small glassful of punch at night, and pure water throughout the day. He also rose early, ate a good breakfast and dinner, worked hard at the desk during the day, with a recess of an hour for exercise, and worked mechanically. That is, from ten to twelve he would write articles for the Quarterly Review; from two to three he would walk out of doors; from three to five he would poetize; from five to seven he would surrender himself to dinner and social intercourse with his family; at seven he would have a cup of tea, and would write or read, generally from seven to nine, retiring to bed at ten. The curious thing of it is, that if the clock struck when he was half way in a sentence, he would drop the pen, turn away from the particular subject he was on, and take up another with the ease which custom gives. Charles Dickens, who did not resemble Southey in anything else, was like him in this. His rule was to stop writing at twelve, and when the clock struck he would shut his writing-case, go into another room for lunch, and the moment he had taken it put on his hat, and, no matter what the weather was, go out for a walk of two or three hours.

"John Milton, author of 'Paradise Lost,' which every one pretends to know and admire, though few have had the patience to read it through, commenced authorship by studying and writing late into the night. When he arrived at maturer manhood, he changed this evil practice, went to bed at nine in the evening, rose at four in summer, and five in winter, studied until noon, then took an hour's exercise, dined about two, after which he sung and played the organ, or listened to others' music. Again at study, from four to six, stopping to receive the visits and enjoy the conversation of his friends who came to see him. At eight he would sup, smoke a pipe of tobacco, drink a glass of water, and go to bed at nine. In bed, it is said, many of his finest thoughts came to him, especially when he was writing 'Paradise Lost;' for being blind he had to dictate, and often would summon one of his daughters to write down what he had composed. No man was more temperate. He believed his best verses were composed between the autumnal and the spring equinoxes. Before he began his great sacred poem he knelt down and prayed God to inspire and sustain him.

"Rousseau chiefly composed at matin-prime. Jean Hardoun, the great French scholar and critic, wrote from four in the morning until midnight. Aristotle, who took little sleep, had a contrivance by which he was awakened early, and then set to work. John Calvin commenced his daily studies at five or six in the morning, reading and writing in bed for hours together. If business required him to go out, he would rise and dress; but on his return again went to bed. As he advanced in years, he wrote little with his own hand, but dictated to secretaries, rarely having occasion to make any corrections. Sometimes his faculty of composition would fail; then he would quit his bed, attend to his outdoor duties for days, weeks and even months together,

and not think of writing until he felt that the power had returned. Then he would go to bed, send for his secretary, and resume his labors.

"Buffon, the naturalist, rose early and worked perpetually. His great 'Studies of Nature' cost him fifty years of labor, and he re-copied it *eighteen* times before he sent it to the printers. He composed in a singular manner, writing upon large-sized paper, on which, as in a ledger, five distinct columns were ruled. In the first column he wrote down the first thought; in the second he corrected, enlarged and pruned it, and so on, until he had reached the fifth column, within which he finally wrote the result of his labor. But even after this, he would re-compose a sentence twenty times, and once devoted fourteen hours to finding the proper word with which to round off a period!

"Bossuet, the French divine, who left fifty volumes of his own manuscripts, rose at four, wrapped himself up in a loose dress of bear skin, and wrote until from sheer fatigue his hand refused to hold the pen. Then he would return to bed, take the sleep of exhaustion, and on awaking go through the same process again."

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 21, 1878.

Receiving a short time since a letter signed "Communist" asking for "more light" from our Shaker friends on their doctrine of celibacy, we forwarded the letter to the editor of *The Shaker Manifesto*, and have received a reply which we lay before our readers. Our own view might differ in some essential points from the Shaker view, but we do not care to urge it at present. As between the common social system and celibacy we think the Shakers have rather the best of the argument, and are strongly sustained by the Great Apostle. And still the question remains whether there is not "a more excellent way."

THE SOCIALISTIC UNION.

Members of the Union will please add the following names to their list:

Robert Stephens, Avondale, Chester Co., Pa.

Edward Howland, Box 88, Hammonton, N. J.

Mrs. M. C. Young, Five Corners, Cayuga Co., N. Y.

Joshua Treffry, Springdale, Cedar Co., Iowa.

Also change the address of Mr. S. L. Emery, from Chesterville, Iowa, to "Chesterville, Morrow Co., *Ohio*." We printed it *Iowa* by mistake, in List No. 4.

THE ATTENTION MARKET.

The practice of reporting and speculating on the fluctuations of prices in the various markets is one of the most interesting features of modern civilization. The invention is quite recent—in fact, it is the offspring of the modern newspaper system; and many of us can remember when it was but a shadow of what it is at this day. Gradually statistics of markets of all sorts, tables of stock sales, trade circulars, and money articles have stolen upon us, till now they are the main capital of the daily papers, and a regular article of diet for men of business the world over.

We have frequently felt the need of an extension of this practice to other departments of human interest. Money and matters of sale are not the only valuables that should be watched in this world. Prices and circulations of cash are not the only things that are subject to fluctuations, pressures, speculations of "bulls and bears," crises, convulsions, etc. etc. Who that has watched, for instance, the ups and downs of the moral and reformatory movements of the day, has not longed for a Stock Table, periodically corrected, that would tell him the current valuation of such "stocks" as Coöperation, Temperance, Phrenology, Spiritualism, Socialism, etc.? Who would not like to see daily statistics, by which he could trace the variations in the popularity of the several religious denominations? For our part, we are far more anxious to know the state of the world of mind than of the world of money (which, in fact, is only a minor part of the world of mind), and tables showing which way the public *life* is going, and especially whether the balance of investments is tending toward the money vortex, or toward the educational, moral and religious interests, would be worth more to us than all the market reports and money articles that load the daily papers.

The vast extent of the field which this idea spreads before us, and the apparent impossibility of canvassing it in any such definite way as would give numerical reports like those of the prices-current in the money world, has often discouraged our speculations on this subject; but still we have returned to it occasionally, and lately have had some free thoughts about it which seem to us to promise feasibility, and which we will throw out for the consideration of those whom they may concern.

1. The element of investment, circulation, etc., to be substituted for *money* in our scheme of reports, is *Attention*. The sum total of *the attention of the public mind* is the CAPITAL, fixed or floating, which we propose to bring under accurate inspection. Attention is, in fact, the ultimate element of all market reports, for the price-current is simply an index of the state of public attention to the various articles, stocks, etc., reported. The attention-market then would include the money-market as one of its departments. The total of human interests is divided into four departments, the Spiritual, the Moral, the Intellectual, and the Physical. Attention is the capital or element of circulation common to all of them. We have in the present system of market-reports the statistics of the attention-capital invested in the physical department. What is wanted is a system of reports by which we may keep ouselves informed in regard to the movements of attention-capital in the three other departments, so that we may know precisely the entire state of the public mind.

2. *The issues of the Periodical Press*, if they could be ascertained and their variations reported from time to time, would furnish a sufficiently accurate, numerical measurement of the state and movements of the attention-market. Give us, first, a list of all the newspapers and periodicals in the United States; secondly, a statement of the cause or interest to which each of them is devoted; thirdly, a statement of the number of subscribers to each; and fourthly, periodical reports of their variations of character and circulation, and we could construct tables which would exhibit, with accuracy sufficient for all practical purposes, the state and progress of the public mind.

3. We see no reason why the difficulties of this scheme could not be overcome by private enterprise; and certainly the Government, by instructing its army of postmasters to report from time to time the names, character and circulation of all periodicals published within their respective localities, could easily obtain the means of furnishing regular reports of the attention-market for the use of the nation.

The returns of the past censuses take steps in the right direction. By those documents we learn the whole number of papers and periodicals in the United States, their current circulation, and the aggregate number of copies printed. It needs but to go a step further, and report periodically how this mass of our national literature is distributed with reference to the different objects of life, to realize the plan we have in view.

As to results, only consider how entertaining, and ultimately how useful it would be, to be able to see in trusty figures what percentage of public attention is given to religion, how much to agriculture, how much to music, what reformatory or religious stock has an upward tendency, how any fancy stock, like Adventism in religion, or the Labor-party in politics, rises and falls, etc. etc. We need not dilate further. The great advantages of the scheme will readily occur to every thoughtful mind.

COMMUNITY ITEMS.

ONEIDA.

—Trap trade is lively this month.

—Apples picked this year amount to 7,550 bushels.

—Mr. Myron ("Abiel") Kinsley and Mr. C. A. Burt leave this week on agency trips, south and west.

—The home branch of the trap- and halter-chain industry has become so attractive to many of our people that the room in which it is carried on is to be enlarged.

—The reading of correspondence from outside friends usually occupies a part of the meeting-hour; and such letters as the following, we need not say, add much to its interest:

"You are perhaps aware, that for years I have observed the course and movements of the Oneida Community. I have rejoiced in its progress and welfare. Its appreciation and practice of the coöperative and communistic principle of industry as opposed to the competitive, its enlargement and improvement of home and the domain of social affection, its honest and scientific purpose for the improvement of its coming generations, its recognition of religion and the actuality of the spirit world—all these, its features, make my heart warm to it. Wife and self are alone and approaching to old age. Yes! we are each lonely. For though we are attached to and esteem each other, yet our tendencies are diverse; she is conservative, and I am progressive. The thought of the possibility of coming into nearer relations to Community life is pleasant to me, but far otherwise to her. I once visited the Oneida home. The remembrance of it is very pleasant to me. I know not what the future may bring forth but this I now believe, that were I a lone pilgrim on earth, I should be pleased to unite myself and what I have to you and yours, in being good and doing good."

—Seyon, who has his own ideas on almost everything going, handed to the meeting the other evening an original proposal showing how the friends of A. T. Stewart might recover his remains without paying the robbers. It is pretty rough on the present age of sentiment, in which there is so much foolish idolatry of the dead, and might perhaps read rather better a hundred years or so hence. But here is his plan:

"On the first page of to-day's *Graphic* is a fine picture of the magnificent cathedral which is being built for a memorial and receptacle of A. T. Stewart's remains. But now the body has been stolen and the significance of this great tombstone, costing $100,000, is in danger of being lost. What is to be done? I have a plan. Nothing is more simple. It appears from various newspaper accounts that traces of the robbers' progress from the vault to the fence and the street outside have been discovered, in blotches of dark-colored liquid, which are absolutely proved to be essential drainings from the corpse by their intolerable odor. Now these blotches are strictly speaking and in every sense the *remains* of A. T. Stewart's body; that is, they are remains left on the one hand by the worms and the process of decay, and on the other by the grave-robbers. These blotches, containing what may be called the condensed essence of the solid portions of the corpse, may just as well be taken to represent the whole, as the ashes are in case of cremation. Indeed, a more perfect representative of any perishable substance can be got at by distillation than by burning. Now then let these blotches be carefully scraped up and placed in a transparent urn, hermetically sealed; and let this urn be conspicuously enshrined in the cathedral, and shown to all pilgrims as holding the visible remains of A. T. Stewart. Then the robbers may go hang."

—A call from Mr. Hawthorne, a pianist, who has visited here several times within the last four years, and who always enthuses us with musical feeling. Mr. Hawthorne is a genius at the piano. His musical memory is so prodigious that he can play a continuous succession of pieces for two consecutive days without looking at a note. He began practicing when five years of age, and now of course at thirty-eight executes sixths, octaves, chromatic thirds, skips and arpeggios with that air of ease which betokens long hours of severe drill, without which natural genius in most cases goes for nought. By the way, he was a pupil of the celebrated Ignàtz Moschelles, the German composer and pianist, whose friendship for Mendelssohn is so charmingly described in the December No. of *Harper's Monthly*. He wrote off for us an exercise which Liszt gave him for daily practice. It contains an exhaustive arpeggio-study, which when conscientiously acquired would place the learner in a fair way to mastering the instrument. Mr. Hawthorne's execution is brilliant and vigorous in a marked degree. His runs are smooth, and his left-hand work is admirable. He is well able to hit the popular taste, and being well versed in Thorough Bass can readily improvise variations on any familiar air. We should perhaps criticise his *tempo* as often too rapid, but it seems only fair to praise one who gave so much delight to our family as did our guest of Friday evening. In addition to his musical talent, Mr. Hawthorne has received an excellent university education, and gave so many evidences of ability of no mean order that we could not but regret that he has not made better use of gifts apparently so noble.

CORRESPONDENCE.

Pawtucket, R. I., Nov. 12, 1878.

Editors of the American Socialist:—I was much pleased to notice your liberal offer to extend the circulation of the Socialist, as I consider it one of the most important papers of the present century, advocating as it does a superior state of human existence, and peopling the earth with a superior race of human beings.....Robert Owen declared to the world many important truths. After one of his large meetings, Lord Brougham met him in the street when returning from the House of Lords, and thus accosted him: "Well, Owen, I saw a report in the morning papers of your lectures yesterday. Why, if we had said half as much in the House of Lords they would have had us all hanged or beheaded; and here you are walking along as unconcernedly as if nothing unusual had occurred." Owen replied that he never hesitated saying that which was true. I have at times seen men leave the lecture-rooms by dozens and perhaps scoff or hiss at his remarks; then he would come down upon them with a sentence like this: "Think ye that I have come among you to pander to your prejudices or live upon your ignorance? No, I have come to oppose all your false and immoral ideas and declare to the world a

superior state of society, in which the character of man will be developed in unison with the laws of health and nature—where the present irrational system shall be changed, and men and women shall become but a little lower than angels." It may take ages to accomplish these results, yet it is pleasant to think that we are all doing what we can to bring about a better state of human existence.

I herewith send you the names of two subscribers I have obtained. I hope you derive as much pleasure in promoting Socialism and unitary homes as I have during the forty years I have held these views and believed a brighter morn awaits mankind.

Respectfully, JOHN W. ASHTON.

Ayer, Mass., 1878.

Please send me the pamphlet you advertise, entitled "Mutual Criticism." I wish to study it to learn how to extract the greatest good when under criticism. I have always believed that great benefits would result from frank, honest, and well intended criticism; especially am I pursuaded that much good must result from *mutual* criticism, from which the risk of giving offense is excluded, and in which the only object is harmony and improvment. In my childhood I witnessed the practice and effect of such criticism. It was a school in which to learn "to see ourselves as others see us." It was to my young and ductile mind the philosopher's stone; and I have not had cause to change my mind since.

"Neither praise nor blame is the object of true criticism. Justly to discriminate, firmly to establish, wisely to proscribe, and honestly to reward—these are the true aims and duties of criticism."—*Simms.*

Respectfully yours ——— ———.

THE SHAKER VIEW.

New Garden, Chester Co., Pa., Oct. 26, 1878.

DEAR SOCIALIST:—Our Shaker friends assume, or believe (as I understand them) that theirs is a higher life—that they are "upstairs" (as our friend Eades expresses it) because they are celibates. I cannot understand their position, and would feel obliged to them, and no doubt many of your readers would feel the same, if they would throw more light on this extremely important subject.

Yours truly, COMMUNIST.

REPLY BY ELDER GEO. ALBERT LOMAS.

Shakers, N. Y., Nov. 3, 1878.

EDITORS AMERICAN SOCIALIST—*My Friends*:—Yours, simply inclosing the letter of "Communist" is at hand, and your meaning interpreted. After the lapse of so many centuries since the dawn of the Christian era, which centuries have beheld so many brilliant examples, whose testimonies championed *virgin celibacy* as a superior element, not only to work out the Christian's salvation from sin, but as a stepping-stone to conditions which are superior to the best estates of earth-life without it, my pen can only poorly supplement their illustrious arguments, leaving my life and that of my fellows, to attest the correctness of the conclusions arrived at by them. We opine, "Communist" is sincere; that the life he is living is the best for him; we are very unwilling to dispute his convictions, and can only hope that he will give us as much credit for honest convictions, and permit us, undisturbed, "to pursue the even tenor of our way" in the strictest, virgin celibacy; which, while we are satisfied it is best for us, may not be best for him, nor for many others who are not yet ripe for such a harvest. But that he and all will sometime ripen to such a conclusion we feel an assurance equal to our expectations of the rotations of the seasons. Many Shakers have been married—adopted marriage as the very best for them; who afterward became convinced of the superior facilities which a celibate life would give them in the prosecution of a Christian's duty. They found, upon the trial of both marriage and celibacy, that celibacy was not only a necessity of Christian life, but that there could be no complete Christianity without it. This will be called a sweeping assertion, as it is; for we have learned by long experience that there can be no thorough Christianity practiced where marriage or sexuality is engaged in. Very many of us are as ignorant and innocent of sexual knowledge and contact as babes, and feel so well satisfied and justified by the absence of such contact that thoughts, even, leaning toward such knowledge are construed by us as a tarnish to the garments of our spirits. Attribute, if you please, such feelings to early education and bias; we will, in our jubilant justification, thank God for such an education, and bless the hands that bent the twigs by which our riper years have been inclined.

We have never asserted that the engagement in sexual love was other than as natural as eating, sleeping, breathing, etc., but we have laid greater stress upon such an engagement as affecting the spiritual progress very much more for the worse than any other natural occupation. Both experience in it and the absence of experience demonstrate this to us. Sexual disobedience we hold to have been the seat of man's loss; and yet it is not because of our inclination to sin sexually that we have become total abstinents thereto. Had there been no disobedience—no fall of humanity—the harvestman, Christ, would have been a necessity, to cut off from earthly, primitive practices all who should ripen up to the Christian sickle. Surely, if every man and woman were as perfect and sinless as untempted Adams and Eves, if each could engage in the reproduction of the most perfect human species, the fact that Christ's testimony was a call, to us as many as "are able," to come up higher, above the plane of animal reproductions, and into superior relations with God, by having our lives taken from the earthly, with none to declare our generations (Acts 8: 33), appears to be only the sequence of a duty—a pleasurable duty.

We aim at the greatest of heavenly practice on earth; and believe our enjoyment here is enhanced by patterning Jesus and what we have learned to be the practice of the angels of God in the spiritual world. Jesus lived a self-denying, superior, heavenly life while on earth. If it might be called unnatural, it may as reasonably be termed a beautiful sample of angel-life on the earth; and all of our self-denials, as copyists of that life, are more than balanced by the superior fruits of the spirit. "All men are not able," said Jesus, to live as I do; but whoso is able let him live the life. "The children of the world marry," and engage in sexual pleasures: but the children of the *Resurrection*—Christ's children—are *raised* above such practices, and live as the angels do; and who supposes the angels to so engage? Paul says: "Those who marry do well; but those who abstain do better." So even the Shakers say: Those who, "unable to become eunuchs for the kingdom," do marry, and regulate their sexual commerce for reproductions only—being as good in this as the best practice of the beasts of the field—do well; but not *as* well as those "whose lives are hid with Christ" in greater godliness of life. "Marriage peoples the earth," says St. Jerome; "but celibacy increases the heavens." Said Henry C. Wright: "Jesus and Paul practiced and taught celibacy. If Paul lived to-day he would undoubtedly be a strict, thorough-going Shaker. I do not see how any believer in the New Testament can come to any other conclusion than that at which the Shakers have arrived; nevertheless, Shakerism is a monstrosity to me!"

The best modern treatise upon "Holy Matrimony" of which we know is by Rev. J. A. Bolles, D. D., of Boston. Thirteen chapters embody the most beautiful delineations of what marriage is for and what it should be. I doubt if any have ever excelled his expatiations upon the bliss of the marital relations; yet his "after all," in *one* chapter upon "CELIBACY," sheds a blaze of glory upon it, that reminds one of the sun, when at its meridian height, forbidding the glow of the stars, however beautiful. In closing, hear him:

"After all, is there not a *higher life* revealed in the Scriptures than even the holy state of matrimony—a life by which an individual may *voluntarily* forego all the blessings of the mystery of marriage, in order to become more and more absorbed in devotion to the duties of the spiritual union of Christ and the Church—a life in which *a love of the antitype may be even so great as to banish from the mind all thought of the type*, concentrating all the affections of the soul upon the reality of the substance—a life so entirely free from the temporal, with all its joys and cares and entanglements, *as to see nothing, to think of nothing, and to long for nothing* but the Eternal—Christ himself, and the fruition of his glorious Godhead? How can it be denied that the Scriptures do reveal to us the *possibility* of such a life; and that it is the life of the celibate 'for the kingdom of heaven's sake'—not the life of the mere unmarried, which in itself considered is one of the most selfish of all lives, and which is not infrequently chosen for the sake of selfish and criminal indulgence; but the life of the celibate '*for the kingdom of heaven's sake?*' Our blessed Lord said indeed, 'All men *cannot* receive this saying, save they to whom it is given; but he that is able to receive it, let him receive it.'"

Therefore, dear SOCIALIST, our long experience of an hundred years has proved to us, that not only "all men cannot" be Shakers, but that only a few are able at present to meet its demands upon them. Until they are able and willing, the words of Young apply to their duty right well: "He who does the best his circumstance allows does well, acts nobly, angels could do no more;" while I remain the friend of "Communist," and yours, G. A. LOMAS.

EARLY MANUFACTURE OF METAL PENS.

Editor of the Scientific American:

I write to inquire if you can give me information concerning the manufacture of metal pens in this country. I may be vain in the supposition, but I am almost persuaded that my people—the Shakers—were the originators of metal pens. I write this to you with a silver pen, "one slit," that was made in the year 1819 at this village by the Shakers.

Two or three years previous to the use of silver for pens our people used brass plate for their manufacture, but soon found silver preferable. Some of our people now living sold these pens in the year 1820 for 25 cents each, and disposed of all that could be made at that price.

The machinery for rolling the brass and silver plate was a home invention; also the shears for cutting the pens; these we still have in our possession. At the above date the inventor writes: "I now have my new shears, with which I have cut 292 pens in 14 minutes; this is doing it with dispatch!" The metal used was melted silver coins; and at one time the worker says: "I melted up $55.00 or $60.00 of silver money." I find the following in a late Boston paper:

"English steel pens are almost entirely made by women. In 1828–29 the first gross of 'three slit' steel pens was sold wholesale at £7 4s. the gross. In 1830 they had fallen to 8s. and in 1832 to 6s. the gross. A better article is now sold at 6d. per gross."

I leave you to judge the merits of this pen, from the appearance of my chirography; and can assure you it has seen nearly sixty years' service. The two I have in possession are equally good writers, and were presented to me by my venerable friend, D. A. Buckingham, who 58 and more years ago engaged in the sale of pens. By giving me what information you are able I will be under many obligations. I neglected to say that the handles to these pens were made of both wood and tin; the tin one I have is tubular and closes the pen telescopically. G. A. LOMAS.

Shakers, N. Y.

[We find no record of the manufacture of metal pens in this country as early as 1820. At that time Gillott had begun to make steel pens in England. As early as 1803 barrel pens of steel were made by a Mr. Wise in England. Evidently Mr. Lomas writes with a good pen.—*Editor Scientific American.*]

A STRANGE PRESENTIMENT.

[From the Louisville Journal.]

Earnest, a bright boy of seven years, oldest child of Mr. Samuel Templeton, gatekeeper on the Prairieville gravel road, just below this city, met with an accident on Thursday of last week which resulted in his death soon afterwards. About noon on that day he mounted a wagon loaded with wood, with the intention of unloading it. The lad seized a stick, and was in the act of throwing it to the ground, when he lost his equilibrium and fell, head foremost, to the earth. His cries brought his father to his assistance, who led him into the house. The boy did not seem to be much injured. He was conscious, explained to his father how he fell, pointed out his bruises, and conversed rationally for an hour, when he suddenly lost consciousness, and remained in that condition until his death, which occurred about six hours after the accident.

The night preceding the above sad accident Mrs. Templeton, the mother of the child, had a strange presentiment of his death. Early in the evening, while the child was asleep, she approched his little bed, and looking earnestly into his face, burst into tears.

The grief with which she was overcome was intense and uncontrollable. It attracted her husband's attention, who inquired into its cause. "Samuel," the weeping mother answered, "I don't think we will ever raise this child." "I can see no cause for your fears," replied the father, "the child is as healthy as can be."

But this answer did not satisfy the mother, for a dark cloud hung over her. Her heart beat rapidly and heavily. Strange shadows crossed her vision; an unseen grief oppressed her; the presage of some horrible event cast a burden on her soul she scarce could bear.

At the usual hour the sobbing mother retired, but her rest was uneasy. Toward midnight, she arose from her bed and again sought the couch of her boy, who slept the deep, sweet sleep of innocent childhood, all unconscious of the grief-stricken mother who bent over him, bathing his face with tears and kisses.

Mr. Templeton expostulated with his wife, and assured her that her fears were a mere whim, and begged her to calm her grief and go to sleep. But no sleep came to that mother's relief that night, and day broke to bring her no respite from the sad burden her bleeding heart bore. The slightest unusual noise about the house thrilled her with evil forebodings, and thus the weary hours dragged on until the foreshadowed end came in the accident as above related.

CO-OPERATION

[By Geo. J. Holyoake in the Nineteenth Century.]

This new principle of equity has arisen without glamour, it has grown without friends, it has spread without conspiracy, and it has acquired power without injustice. Stronger than the sword, and loftier than charity, Coöperation gives to labor an abiding grasp of its fruits, and supersedes benevolence by rendering the industrious independent of it. It seeks that organization of labor and intelligence in which it shall be impossible for the industrious to be depraved, or mean or poor, except by their own choice or their own act, which can bring no scandal and no remorse to society, which provides that neither baseness nor misery shall be any longer the necessity of their condition. All this cannot come soon, but it will come surely as thought and courage, patience and perseverance, shall put in force the new principle of industry.

WOMAN'S TOPICS.

Miss Delia Brown, the harpist, has just received a compliment never before paid to an American; viz., being made a life member of the Royal Academy of Santa Cecilia of Rome.

Mrs. Thornycroft, the English sculptor, recently finished a splendid head of Sappho, the heroine of Stella's tragedy, and is now engaged on a group of the Princesses Maud and Victoria of Wales.

Miss Harriet Hosmer's invention that is to revolutionize machinery is described as an entirely new application of the permanent magnet. A man has given public notice that he made the discovery, and says that Harriet is pluming herself with stolen feathers.

10,000 copies of Miss Corson's "Twenty-five Cent Dinners for Families of Six" have been sold. Miss Corson has also prepared a work, soon to be published, entitled, "Cooking-School Text-Book and Housekeepers' Guide to Cookery and Kitchen Management."

Twelve women were placed upon the Exposition jury, at Paris, to decide on the merits of the mustard of various nations. The reason given was that men's palates were so much injured by tobacco—their sense of taste so far destroyed—they would be unable to arrive at a just decision.

"The most sensible and ladylike thing lately told of the President's wife," says a writer in the Providence *Journal*, "is that she dislikes to have descriptions of her clothes published, and the gossips of the press were refused permission to enumerate and describe either the wedding outfit or the wedding gifts of her niece, who was lately married at her Washington home. If so good an example were to be followed by other ladies at the head of society, what tiresome inventories, what hopeless drivel we should be spared; what indelicacy!"

From the *Anglo-American Times*: "Lately an artillery officer who had served in India till he reached the grade of General, in discussing the women he met both in England and on the Continent, where he had passed several winters, said he was much struck with the superiority of the Americans. He was much surprised at the impression so many of them had succeeded in making on him, as it was contrary to the notion he had long entertained. 'Judging by my experience,' (and he is a man of study, who speaks several languages almost as fluently as he speaks English), 'American women come nearest to my ideal of a lady. In appearance they are the most refined, most taking in manner, agreeable in conversation, plenty of ideas and much fluency of expression, more freedom of thought, less of conventionalism.' 'But'—interrupted one of the party—'when a Yankee girl, however pretty, speaks through her nose, and begins to 'guess,' the charm is dispelled.' 'I can only appeal to my own experience,' replied the General; and we proceed to set forth the substance of his remarks. 'I have not perceived, as a rule, the disagreeable intonation or accent; nor with educated men either; but I could nearly always trace a difference in the pronunciation of some words, in the use of others; in the line of thought. On looking into these differences I generally found them to favor the educated Americans. In pronunciation, it struck me the difference lay in the distinct pronunciation of each syllable. It was talking like a dictionary. In the words, too, I think they are the older and purer English, and I have reached the conclusion that the type personally of these women I admire is the development of the purer English blood. The conclusion I have come to is, that the New England women are the descendants of the more refined part of this island, and with less intermixture even than with our aristocracy. During the last season in London, there were a few American women in society whose appearance all remarked; they were the most beautiful, and the most attractive;' and the General proceeded to mention names; some of American women who had married Englishmen."

A Superstitious Terrier.—Mr. C. F. Crehore of Boston, United States, sends us an amusing incident, *a propos* of the subject of fetichism in animals referred to by Mr. Romanes recently in *Nature*. A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey, belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset with such undisturbed tranquility that the dog halted within a few feet of him to reconnoitre. Both animals took a long steady stare at each other, but the dog evidently was recovering from his suprise, and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by raising his hat. The effect was magical; the dog's head and tail dropped, and he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed. His whole demeanor showed plainly that he felt the monkey was something "uncanny," and not to be meddled with.—*Nature, London, Eng.*

RECEIVED.

Periodical Business Crises. By J. K. Ingalls. New York: The Liberator (Coöperative) Printing and Publishing Company, 180 Fulton Street.

Notes of a Voyage to California via Cape Horn: together with Scenes in El Dorado in the years 1849-'50. By Samuel C. Upham. With forty-five illustrations. Philadelphia: Published by the Author. 1878.

ONE THING AND ANOTHER.

This kind of Indian summer is enough to give a paragraph the shakes.

The fire has eaten up acres and acres of pine hotels at Cape May.

Mr. Adirondack Murray has to sling up his dexter hand and abstain from preaching.

Elihu Burritt has given his learned books to the Burritt School in New Britain, Conn.

Veteran Darrey, the last survivor of Napoleon's expedition to Egypt, died lately in Paris.

Wilkie Collins has finished Dickens' "Mystery of Edwin Drood," and published it in Paris.

The gold mined in this country this year amounts to $47,000,000: silver, $46,000,000.

The Marquis and Marchioness of Lorne embarked on the steamer Sarmatian and are almost here.

The Tiber has been on a high—been up to the Pantheon and all around the lower part of Rome.

Two million dollars is none too high an estimate of the money sent to the yellow-fever sufferers.

There are not so many inspired tramps and men with a mission as there used to be a few years ago.

The duplex system of telegraphy, or double transmission, has been applied to the Anglo-American cable.

The Scotch have raised $600,000 for the relief of those distressed shareholders in the City of Glasgow Bank.

The "stalwart" Republicans will rally around the President now and offer him their old whips for the Southern back.

The Post-Office Department did a business of $83,000,000 last year in money-orders at a clear profit of $3,000 to itself.

"The integrity of American citizenship must and shall be vindicated."—*R. B. Hayes.* Mark that with blue pencil, Dixie!

Some of those Southern Democrats are going to have arrests after the toils of elections. Hope they will have a lot of it.

Touching the fishery question, Lord Salisbury says to Mr. Evarts, "Pay the Award and we will settle the disputes afterward."

The Government is going to issue a book telling all about the public lands, and thereby instruct the homestead-seeker and emigrant.

Another Washburne is elected to Congress—W. D., the youngest of the family of legislators, and from the northern district of Minnesota.

Colonel Thomas Scott, the great Mogul of the Pennsylvania Central, has had a touch of paralysis, and is going to Europe for a "lay off."

The Germans are hatching the California salmon and introducing it to their great rivers—the Oder, the Weser, the Rhine and the Danube.

The horse-car companies of New York city only pay 8 per cent. quarterly dividends. That is the kind of ruin they have to take from rapid transit.

General Butler is bottled up with 110,000 voters at his back. Is that a reason for your heart going down into your belly kerchunk? B. B. thinks not.

The Indian Government intends to supervise the correspondence of those newspaper fellers who are hanging around the Afghan business to snatch up items.

The East River Bridge has come to a standstill until the Company can get legislative or other consent to make it cost more than $8,000,000, the limit set by law.

A Miss Strong, of California, succeeds well as an animal painter. She can make a picture of a dog that will sell for more money than any real pup you ever saw—$250 say.

If the banks undertake to set aside the law of the land by practically demonetizing silver, let us see what Congress will do to the banks. The law-makers can plague 'em yet.

The French Government is going to retrench to the amount of $4,550,000 next year. That nation yields annually $518,000,000 in taxes, or about $218,000,000 more than this country has to pay.

More than 8,000 plucky men have gone to the Red River country this year and established homes on the line of the much-cussed Northern Pacific. That country is now producing the best wheat in the world.

Professor Moses Coit Tyler, of Ann Arbor, Michigan, is at work on a "History of American Literature"—the first part of which has just been issued by the Putnams of New York. It only covers the colonial period.

Those women in Utah who have a whole husband apiece are not at all happy. They have memorialized Mrs. Hayes and our wife, saying that polygamy is still flourishing like a tree with its roots in sweet waters.

St. Louis won't have Moffatt's bell-punch and tally drinks—thinks there is a more fit way of collecting taxes. The machine has worked very well in Virginia, but somehow it does'nt mention so many drinks as it did at first.

John Chinaman can eat and work in this country, but he cannot vote. The Burlingame Treaty of 1868 declares that nothing contained in it "shall be held to confer naturalization upon subjects of China in the United States."

Some of our American manufacturers are considering the expediency of establishing branch works in the Dominion of Canada, to protect themselves against the loss of trade that is likely to ensue from the impending Canadian tariff.

The late elections have given the Democrats a glimpse of a great and awful day that will come in 1880 and bring another Republican President. The States that have gone Democratic this fall cast only 156 electoral votes, while the Republican ones cast 207.

It begins to look as if the Greeks would get their frontier rectified by and by. They are persistent, and the latest report is that the Porte has consented to the rectification. Rehabilitate the Hellenic race and send the Hebrew to Palestine if it is any comfort to him or you.

Lewis Sargeant in his "New Greece" informs us that in 1862 the exports of that country amounted in value to only 35,000,000 drachmas; in 1873 they were 76,000,000. In 1868 there was not in the Piræus a single steam manufactory; in 1877 there were more than thirty.

Three magnificent "fiddlers" in this country: Ole Bull, the passionate, just back from Norway, whom we all know; Wilhemj and his "masculine splendor" of style; Remenyi, the Hungarian, who has "a touch of extreme fineness, a gossamer delicacy, and exquisite double-stopping."

At its recent conference that monetary league called the Latin Union agreed that the coinage of gold should remain free, while that of silver should be suspended indefinitely, and not resumed without the consent of all the members. Switzerland has signified her intention of withdrawing from the Union.

Here is something from Emerson bearing on our theory of the "*Cerebrum Abdominale:*" "All laughter at man is bitter, and puts us out of good activity. When Bonaparte insisted that the heart is one of the entrails; that it is the pit of the stomach that runs the world;—do we thank him for the gracious instruction?"

Since their coinage was authorized 35,959,360 trade dollars have been produced, and 25,703,950 have been exported. Some of this balance the Chinese have taken home. It is estimated that during the past five years 5,000,000 have been thus disposed of. Five and a quarter milllions are held by the California banks or circulate as money.

The Pacific Railroad Company has refused to furnish the reports required by the late act of Congress. Secretary Shurz has turned the matter over to the Law Department, and we shall soon learn what Attorney-General Devens and the Government will do. We can't stand no sass from any stock company nor any other creature of our making.

That crowd of ministers who met lately in New York to muddle themselves over questions concerning the Second Coming, didn't seem to have a single man sharp enough to discern the import of such passages as this: "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom."

I would not think of myself as an old tin lantern blinking fitfully in one everlasting night of high winds and darkness, and in danger momently of being extinguished, and sure to go out as soon as your two inches of tallow dip is consumed. Better think of yourself as living in a world of light, and of death as only a quick passage from one bright saloon to another a great deal brighter.

The manufacturers of all kinds of goods have just come to a realizing sense that "a man will not," as John Morley says, "wear two shirts at once," no not if you have got pyramids of them and will sell them for a cent apiece. This is one of the facts which is disentangling itself from the endless jargoning and babblements of the market and making itself heard above all the clatter of the mills.

Cerro de Pasco, Peru, is 14,300 feet above the sea. A correspondent of the *Nation* writing from that city speaks thus of life in high places: "Children born here are as healthy and well-developed as in other places. Dogs are numerous and prolific. Cats are scarce and raised with difficulty, and they have the peculiarity of making no noise at night. Poultry cannot be hatched, but hens lay fairly."

General Sherman has an idea that the persuasions of our "peace agents" won't have any more effect on the wild Indian than so much blarney spent on a graven image. His recommendation to the Government is to corral them with bayonets, and first make them tend cows in a pasture, and then make them hoe corn. He does not say when we should make book agents of them, and after that commercial travelers.

To keep his pledges in regard to the political status of the Southern negroes, the President will now have to arrest and trounce every white critter that has interfered with the ballot at the South and hindered the negroes from voting. The Southern Marshals have been in consultation with him, and a considerable number of arrests have been made. It is'nt necessary for the President to say what he thinks of his Southern brother now.

The French have made a preliminary survey for a railroad from Algiers to Timbuctoo on the Niger. The distance is 1,500 miles and right across the burning Sahara—which is not so blistering hot after all, they say. The average heat does not appear to exceed 73° to 75° Fahr., but then it has some fearful extremes. We do hope the French will build that road. Would give them "alternate sections" of desert and never grumble as long as we could find a single thing to be thankful for.

Michael L. Sullivant, the great "corn King" of Illinois, is insolvent—$100,000 worse than nothing. He had 40,000 acres of land, and in one year he raised 20,000 acres of corn. His agricultural operations were the most colossal ever attempted in this country, unless we except the great Dalrymple wheat farm of Minnesota and perhaps some in California. The Sullivants are an old Virginia family with the Southern talent for land. Their father at one time had 16,000 acres of land near Columbus, Ohio.

The late Convention at Chicago for the Promotion of Commerce asked for a completion of the Texas and Northern Pacific Railroads; an ocean mail service between the chief ports of the United States and all commercial points on the coast of South America, in American built and owned ships; a suitable water-line, permanently navigable for steamers of 1,000 tons' burthen, between the waters of North Carolina and Virginia, as a means of enabling the greater part of the domestic shipping of the Atlantic coast to avoid the dangers of Cape Hatteras.

Perhaps you have forgotten that there is any such thing as the Treaty of San Stefano, but the Russians have not. They have just reminded the Porte that every item of it that has not been set aside or modified by the Treaty of Berlin is still in force. This accounts for that army of Russians intrenching themselves at Adrianople. They are in Turkey proper, and engaged on the Eastern question, not in Bulgaria at all. The care of that country is another conundrum. Russia is still at liberty to get an indemnity, if she can do it without detriment to the creditors of Turkey.

Rear-Admiral Ammen, the Chief of the Bureau of the U. S. Navy, has been lecturing in New York on the project of an inter-oceanic canal across the American Isthmus, between Greytown and Brito, *via* Lake Nicaragua. The estimated cost of a canal by this route is $52,577,718—but the more probable figures should be $100,000,000. The French, under the lead of M. De Lesseps, will be moving in the matter next spring, and it now seems probable that before many years we shall have the two oceans united by a ship-canal, thereby saving 8,000 miles in the voyage from New York to California.

The most important event we have to record of the financial world is the decision of the New York Clearing-House to enter upon a qualified coöperation with the national treasury in the work of specie resumption January 1, 1879. These bankers agree to resume in gold, but the terms on which they propose to handle silver coin practically demonetizes that metal. In regard to this new currency they say: "The Government, by law, now demands the entry of its silver coins into the currency on equal terms with gold, when out of every five dollars' worth of silver bullion it creates more than six legal dollars, and appropriates one of them to its own use." In taking this stand on the silver question the banks say that they are "the commercial agents of the people and subject to the universal laws of trade, which are now in direct conflict with this act of Congress." In mitigation of this course they suggest that the Secretary of the Treasury withdraw all notes of small denomination and limit the coinage of silver to the smallest amount allowed by law. In this way silver can be made a subsidiary coin, and never felt in all the greater financial affairs. Specifically, the banks propose to do just this:

"1. Decline receiving gold coins as 'special deposits,' but accept and treat them only as 'lawful money.'

"2. Abolish special exchanges of gold checks at the Clearing-House.

"3. Pay and receive balances between banks at Clearing-House, either in gold or United States legal-tenders.

"4. Receive silver dollars upon deposit, only under special contract to withdraw the same in kind.

"5. Prohibit payments of balances at Clearing-House in silver certificates or in silver dollars, excepting as subsidiary coin in small sums (say under $10).

"6. Discontinue gold special accounts by notice to dealers on 1st January next to terminate then."

The banks of Boston have agreed to resume on the same terms, and it is probable that they will be acceded to by Philadelphia and Chicago and all the great banking centers. It remains to be seen whether the laws of trade or the will of Congress is the better man. Think you can bet two to one on the laws of trade.

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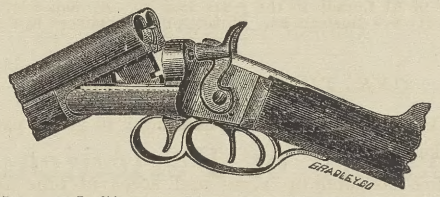

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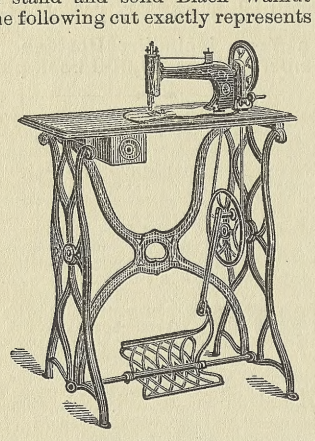

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